595 husband and his first wife will also play, while bathing or near the
182 camp fire. She is in no way excluded from the gay life. Moreover, her slighter participation in relationships of amorous comradeship is compensated by a greater respectability and a certain authority over her young companions. It must not be forgotten (and we have
595 pointed it out in the study of the kinship system) that the polygamous
582 marriage presents a double aspect—the marriage of a man with a woman and with some "daughters" of the latter, or with a woman and the "sisters" of the latter. The respective situations of A1, a2 and a3 and a4 realize the two situations at the same time since, at least in one of the cases (with a4), it is the second oblique marriage within the same line. As example of the first type, we have the marriages of A32 and of A56; for the second type, one can also refer to the marriage of C20 (1).

1. Cf. above, p. 53.

595 The polygamous wives then, as a general rule, belong to a
571 younger generation. The first wife calls them "daughters" or of "little sisters," and they behave as such. A form of spontaneous grouping which one finds realized frequently is the union of the husband's daughters (by his first wife) and his young wives (polygamous). They form a sort of gay and carefree childlike society, but also a more or less subordinate society. We have found households comprised of two (A42, A57, A73, B1, B32, C20), three (A1,) and five (A32) wives. It does not seem that the number of wives is proportional to the social importance of the husband (even though polygamous union itself is conditioned by this), but is rather haphazard.

SEX LIFE

000 We shall begin by giving some information concerning organic activities.

514 Coughing, sneezing, spitting, blowing the nose, belching, ex-
515 pelling flatus, constitute operations which are not subject to any
576 etiquette, and which the vocabulary does not always clearly distinguish (thus: tolũrige, b1, to cough, and tolũtiore, b2, to sneeze; kasite, sneeze, and kasĩpe, c, spit. tarnĩkititu, a1, to expel flatus or to defecate). All of these needs are satisfied publicly, without precaution, ritual gesture or formula, as much on the part of the executor as on that of the spectators. No attention is paid to them, and everything

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515 leads to the belief that the terms employed to designate them, so
576 easily interchangeable, refer to more general forms of behavior.

515 To blow the nose, one takes in both hands a twig or a stalk of dry grass, folds it in two, and pinches the nose in this improvised nut-cracker while blowing strongly. The mucus is collected by pinching the instrument together under the nose, and the whole thing is thrown away after having been plunged into the sand to dry it.

514 The men urinate standing or while walking. The women crouch, leaning slightly forward and sprinkle themselves with sand to dry themselves. The children act like the adults of their sex, except that the little girls often urinate standing up with their legs separated. The men defecate alone in the bush neighboring the camp, the women do the same, or go in a group. On such occasions one perceives the reality of the group formed by the girls and the secondary wives of polygamous marriages. Thus, a3, a4, a5, a8, a19, and a20 are accustomed to isolate themselves by twos, threes or fours. Elimination is done in a crouched position, in a hole summarily dug in the sand with the hands, or directly on the ground. A small branch is used to clean oneself, and sand, for drying.

841 The women are forced into isolation only at the time of their [63] first menstruation.(1). Following this, they are only subject to

1. Cf. below, p. 109.

certain alimentary and sexual prohibitions:

6. jaŋoõdage edẽdẽ edẽdẽ edẽdẽ kano kano kano kano kano kano kanaho huiire tamindige. (b1).
The woman has her menses every two moons (?), then she waits one day, one day, one day, one day, the next day she can eat, copulate.

The taboo on eating for five days is not rigorous, and usually concerns certain types of food. Besides this, a woman cannot bathe during her menses, as is, of course, the general rule for the two sexes during this period. One goes to the river to put water in a gourd and pours it over the body while crouching. Otherwise, the woman takes care of all her habitual occupations. No precaution is taken against
841 the flow of blood, and as no trace of it is noted, it must be supposed
147 that it is greatly reduced (2).

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171 2. Among the Bororo, on the contrary, it is easily seen which women are indisposed. But the above remarks seem to be indicative of a fairly general state of affairs

833 lively jubilation. Comments are exchanged, jokes made, and even the young children share in the excitement whose motive they are well acquainted with. Sometimes even a small group of men, young women and children, take off in pursuit of the couple and watch the details of the operation through the branches, whispering among themselves and muffling their laughter. The principal actors do not appreciate these goings on at all. However, it is better to take part in them as well as to suffer the taunts and mockeries which greet their return to camp. It also happens that a second couple follows the example of the first and seeks, in their turn, the solitude of the bush. The Indians know and use two positions for coitus. We were not able to find out if they are practiced indiscriminately or if the choice depends on a rule. Whatever the case, besides the posterior position (toãtelosu, a1; inkolékenore, b1—to copulate from the rear) so frequent in South America, another position (uatalãdige, b1) can be described as follows: the woman on her back, the man facing her, the right leg only between the legs of the woman and the left leg outside, so that the two superimposed bodies give the general form of an X.

[66] PARENTS AND CHILDREN

593 163 847 The Nambikwara have few children. Couples without children are not rare, one or two children seem to be a normal number, and it is exceptional to find more than three in a household. Sexual prohibitions and the economic conditions on which they are based which also give rise to abortions, explain this situation. Apparently also Nambikwara formerly had the custom of beating to death the children whose mothers died during childbirth. According to the informants, this practice has been abandoned today.

853 855 The mother gives the breast lying on her side with the child pressed against her. These feedings have no fixed time. The child nurses when he wishes and as much as he wishes. Weaning takes place towards the end of the first year, but up to the age of two or three the infant returns from time to time to the maternal breast.

[514] When a child eliminates at the camp site or inside the hut, the father or mother carefully buries the excrement by digging a small hole which is quickly filled with dry sand. A great deal of care is taken to prevent the children from soiling the camp site and the objects placed near them.

145 It seemed to me that these people get their full set of teeth much earlier.

Those molars which are popularly called wisdom teeth, and which are tending to disappear in the white race, are no mere ornaments among the Indians. They are endowed with significant size and function.

264 I believe that the excessive amount of work required of their
145 digestive system is reflected in these dental characteristics. The large molars appear earlier because they are needed for frequent and powerful mastication.

262 They always eat of everything, without discrimination or restraint. To my knowledge, there is no animal they will not eat. They discard only the intestinal tract of the game they kill.

[194] The Indians of the Juruena River consume more meat than the
[514] others; those from José Bonifácio eat more manioc and maize. Their intestinal gas makes their company unpleasant. They all have furred
164 tongues, and many have gums affected by alveolar piorrhea. Their teeth, contrary to frequent cases among the Sambaqui skulls, do not suffer from the state of wear which Lund described in 1842 for Lagoa Santa man; but they suffer from caries which do not spare the crowns.

A special skin disease prevails among the Indians of the Serra do Norte. (1)

[113]

1. See E. Roquette-Pinto, Lectures at the Biblioteca Nacional [National Library] on March 15, 1913, and at the Sociedade Brasileira de Dermatologia, Policlinica Geral do Rio de Janeiro [Brazilian Dermatological Society, Main Polyclinic of Rio de Janeiro], on June 11, 1912.

[181] Actually, some officials of the Rondon Commission had noticed the characteristic scabs of the disease. Owing perhaps to a lack of typical cases such as I witnessed, however, they took the spots
[513] to be mere skin exfoliations caused by the friction of the body on the ground, where the Serra do Norte Indians sleep.